

Catholic Action



Vol. XXXV, No. 7-8

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July-August, 1953

Mass Media — Their Effect on the Home

MARTIN H. WORK

ART IN THE CHRISTIAN HOME

EAST MEETS WEST—IN N.C.C.W.

CURRENT DEVELOPMENTS IN N.C.W.C.

AT HEARING ON OBSCENE MAIL

C.A.I.P. TO STUDY UNITED NATIONS

ITEMS OF INTEREST

THE NEW FORUM SERIES

A NATIONAL MONTHLY PUBLISHED BY THE

National Catholic Welfare Conference

TABLE OF CONTENTS

July-August, 1953

	PAGE
Calendar of Scheduled Catholic Meetings and Events	2
Our Common Catholic Interests	3
<i>To Honor Mary Immaculate—In the Interest of the Spanish Speaking—Announcing the New Forum Series</i>	
Mass Media—Their Effect on the Home	4
<i>By Martin H. Work</i>	
Art in the Christian Home	7
<i>By Robert E. Rambusch</i>	
Current Developments in the N.C.W.C.	8
<i>News of Work, Projects, Interests</i>	
National Council Catholic Women	12
<i>East Meets West in Council Organization—Women's Work in Peace</i>	
National Council Catholic Men	16
<i>Mr. Work at Congressional Hearing on Obscene Mail—N.C.C.M. Executive Committee Resolutions—With Affiliates in the Field—Radio—Television</i>	
C.A.I.P. Conference to Study United Nations	19
Items of Interest	20

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Calendar of Scheduled Catholic Meetings and Events

July, 1953

- 14-16—CATHOLIC COUNCIL FOR THE SPANISH SPEAKING—6th regional conference, Albuquerque, N. Mex.
- 19-22—CATHOLIC CENTRAL VEREIN OF AMERICA and THE NATIONAL CATHOLIC WOMEN'S UNION—annual conventions, San Antonio, Texas

August, 1953

- 3-7—DIOCESAN DIRECTORS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE—17th annual convention, New York, New York
- 17-21—NATIONAL LITURGICAL CONFERENCE—14th national week, Grand Rapids, Mich.
- 22-24—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—Student government presidents' conference, Cincinnati, Ohio.
- 25-27—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Indianapolis, Collegeville, Ind.
- 25-30—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—10th national Congress, Cincinnati, Ohio.

September, 1953

- 2-6—NATIONAL NEWMAN CLUB FEDERATION—39th national convention. Minneapolis, Minn.
- 5-8—ITALIAN CATHOLIC FEDERATION OF CALIFORNIA—23rd annual convention, San Jose, Calif.
- 17—SOLEMN CONSECRATION OF THE MOST REV. FRANCIS J. GREEN AS TITULAR BISHOP OF SERRA AND AUXILIARY TO THE BISHOP OF TUCSON, IN THE ST. AUGUSTINE CATHEDRAL, TUCSON.
- 18-20—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—9th National Congress, Kansas City, Mo.
- 19-21—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Portland and Seattle, Pendleton, Ore.
- 21-24—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual meeting, Kansas City, Mo.
- 22-24—NATIONAL CATHOLIC CEMETERY CONFERENCE—annual meeting, Cleveland, Ohio.
- 27-28—CATHOLIC CONFERENCE ON INDUSTRIAL AND SOCIAL RELATIONS—regional conference, Portland, Ore. Originally set for early October.

October, 1953

- 1-6—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—annual convention, St. Louis, Mo.
- 10-12—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Boston at Springfield, Mass.
- 18-25—NATIONAL CATHOLIC YOUTH WEEK—3rd annual
- 22-24—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New York at Rochester, N. Y.

Turn to page 19

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July-August, 1953

To Honor Mary Immaculate

THE NATIONAL SHRINE of the Immaculate Conception on the campus of the Catholic University of America was proposed some 40 years ago by Bishop Thomas J. Shahan, then rector of the Catholic University of America. The cornerstone was laid on September 23, 1920, and the crypt of the Shrine was built and has been used for countless religious ceremonies for some 30 years.

The superstructure, which will include the upper church, is yet to be done. To build this, Sunday, December 6, has been fixed as the date for a nation-wide appeal for funds.

The Bishops of the United States hope to raise some \$8,000,000 on this occasion to go forward with the work on this magnificent edifice. It is their expectation to start the work on the Shrine's superstructure in 1954, the centenary of the Papal promulgation of the Dogma of the Immaculate Conception.

Bishop John F. Noll of Fort Wayne, Indiana, is chairman of the appeal for funds.

In the Interest of the Spanish Speaking

TO ATTACK what has been called "a major problem of the Church in the Southwest"—the plight of the Spanish Speaking—the sixth regional conference of the Catholic Council for the Spanish Speaking will be held in Albuquerque, New Mexico, July 14-17. Since most of the delegates to the meeting are actively engaged in the apostolate to the Mexican-Americans, the greater portion of the conference will be spent in informal discussions, with a number of formal talks by prominent leaders in the field. Topics scheduled for discussion include the so-called "wet back" problem, economic stability, juvenile delinquency, migratory labor and the education of migrant children, language problems, public housing, the evils of birth control, and the shortage of religious vocations among the Spanish Speaking. In the words of Archbishop Byrne of Santa Fe, the host Bishop, the conference "will reaffirm the truth that our work with

these people is inspired by the loving care of a common Father and that of Christ our Brother."

Announcing The New Forum Series

THE FORUM SERIES has become an institution in the CATHOLIC ACTION plan of things. It represents an effort by the National Catholic Welfare Conference to project its thinking among Catholics throughout the nation. To accomplish this objective a central theme is selected, and each month an article based thereon is contributed by a staff member of some department or affiliated organization. The contributor treats the theme in the light of the problems which occur in his specialized field. He does not seek merely to set out his own reactions. This is only a beginning. The primary purpose is to provoke the thinking of those who read it. It is hoped that the Forum Series may serve as material for panel groups and study committees, as well as for informal discussion. Reports from the field indicate that this hope has already been realized to a large extent.

For the year 1953-1954 the theme selected is: "The Catholic in the United States and the International Picture." We did not say *American Catholic* or even *Catholic American* because we are all citizens of this great country on an equal basis without regard to race or creed. It has been said that a good Catholic cannot help being a good American. At the same time all political relationships must be based on the moral law, and of the moral law the Church is the greatest and truest teacher.

There are moral principles governing international relationships, just as there are in connection with domestic law. The purpose of our series is to seek out the truth among conflicting and confusing theories and ideologies. This is not an easy task, for the problem is complex and has many manifestations. But we will try. Our contributors will set forth their own thoughts based on years of study and application in their particular fields. If it will bring all of us, those who write and those who read, nearer to the ultimate truth, then it will have been a task well done.

Mass Media— Their Effect on the Home

Martin H. Work

This interesting talk was addressed to the Regional Congress of the National Council of Catholic Women held in Fresno, Calif., in April of this year. Because of its timeliness we reproduce it here for our readers.

IT DOESN'T MATTER much what we see or hear! Radio, newspapers, magazines, television—they're all the same—good entertainment, boring sometimes, but generally harmless and time filling.

That's the philosophy, more or less, of the average American today about mass media. A philosophy that is almost totally false.

A young boy of 15 was arrested a few months ago in Detroit on three charges of rape. The police found in his school locker and on his person a veritable library of pornographic literature. His heart-broken mother bitterly accused the police of failing in their duty by permitting the distribution of such obscene material in the city. The police checked and found that for years this young boy had been receiving it in his home by mail.

A young girl of 19 was arrested for bigamy here on the West Coast recently. She had four husbands—simultaneously. How did she justify her actions? She said that the newspapers were so filled with stories on easy divorces that divorce seemed hardly worth bothering about.

Three teen age boys were picked up in an East Coast city a few weeks ago after a long list of crimes from "armed robbery" to "assault with intent to commit murder." Their knowledge and technique was nearly perfect. They owed it all, so they said, to comics, radio and television.

The twentieth century has given us our mass media, newspapers, magazines, radio, television,—and homes that are hardly worthy of the name. The twentieth century has brought within the turning of a page, the twisting of a dial, all the fields of knowledge—and a neurotic disbelieving world whose pulse is best measured by statistics that record mounting juvenile delinquency, broken homes, suicides and crime waves.

Now, by no means can this state of affairs be attributed to the so-called mass media. The problem is far too complex for such a simple solution. I wish merely to point out that there is a direct relationship between thought and action, and much of our thinking today is based on information that we receive from radio, newspapers, magazines, and television.

Although the statistics are harder to come by, I am sure that on the day of the Last Judgment there will be souls in heaven who are enjoying eternal happiness because of the inspiration that came to them through the much maligned mass media. I am sure, too, that much of the good that is in the world is the result of the contribution to truth, knowledge, and understanding made by radio, newspapers, magazines and television. They are gifts of God. Rightly used they can help us reach our goal of personal salvation. Wrongly used they can help destroy our souls, for eternity.

But let's get down to specifics. What are these media doing to your home? Your neighbor's home? What are you reading, watching, listening to? What ideas are being fed to your children and their young friends?

What about the newspaper that comes daily into your home? Is it building up—or tearing down the ideals you would like your children to have? If it's a piece of "yellow journalism" whose pages are filled with gory details of murder, adultery and easy divorce, are the children permitted to pour over its pages? If it's really bad, as so many are, why are you still subscribing to it? Have you ever expressed your criticism to the editor or are you one of those who just shrug their shoulders and let it go at that? What antidote do you have available in the home for this kind of mental poison? The diocesan paper, the *Catholic Digest*, *Sign*?

The best antidote is good religious reading material. See that you have it in your home, and you'll have less to fear from "yellow journalism." Editors and publishers are human. If you like what you read, let them know it! You might be surprised at the results.

Undoubtedly, if you have an average family your children are reading comics. Do you know what kind? Are they crime and horror comics that produce nightmares and, worst of all, a distorted view of right and wrong? Or are they innocent, entertaining comics? You would be the exception if religious comics were on your children's reading table. Yet there are many excellent comic books on the life of Christ and His saints that take advantage of the attractive form and style of commercial comics to teach eternal truths.

I am sure that all of you deplore the so-called

pocket-size books that are found in such profuse quantities in our drug stores and newsstands. But have you distinguished between the books that are healthy entertainment, good reading, and, believe it or not, sometimes spiritual reading, and the kind that are the filthiest sort of pornography? What have you done to promote the one and eliminate the other?

The recent Congressional committee investigating indecent literature focused the national spotlight on dirty literature, its publishers and distributors. It revealed what a really big business it is. But the one fact that stands out, whether we like it or not, is that it would be no business at all if decent American mothers and fathers did anything about it.

If you should have any doubts about the effect of indecent literature on the home then you should reflect on the recent statement of the police inspector of Detroit who testified before the Congressional committee that I have mentioned that every sex crime committed in his city in the last twenty years had behind it a history of dirty literature.

If you feel that there is a problem, for example, in the kind of pocket-size books that are being peddled in our stores, but that there is nothing that you can do about it, then let me tell you that there is something you can do about it. You can clean it up! But let me warn you that it has got to be done on a city wide basis, and therefore on an organized basis. If you do it right—by planning it well, and by following through—I'll guarantee that in less than six months 90% of all objectionable magazines, pocket-size books, and comics will disappear from your newsstands.

You don't have to do your planning alone. The experience of many people is available to guide you. For example, there is a new pamphlet published by the National Organization of Decent Literature that will be of detailed help to you. I am sure that your national office will be glad to get a copy for you if you'd just write them. It's called a "Guide for NODL Workers."

We Catholics will never meet the problems created by the harmful effects of mass media of communication by being negative. We must, as the song suggests, "Accentuate the Positive." Let's not just be against something; let's be for something; let's be for good literature, for example.

Publishers grow bitter, and to some extent rightly so, when we, Catholics especially, jump at the opportunity to attack indecent literature and yet refuse to purchase or support good literature. There are many pocket-size editions of great works of literature, of religious themes, yet they are high on the list of books returned by dealers because "they don't sell." It must be discouraging, to say the least, to the publishers of the pocket-size edition of the *Imitation of Christ* to find so few sales for this effort.

I think that every campaign that is undertaken to eliminate indecent literature should be accompanied

by a campaign to promote decent literature. This would not only be honest and prudent, but most effective.

I could spend a good deal of time this morning discussing with you the problem posed to the home by indecent literature in all its forms. Let me close my remarks on the printed word by warning you of another type of pornographic material that is finding its way at an alarmingly increased rate into the hands of our young people. I am speaking of the outright obscene literature that is sold through the mails. The dealers in this type of obscenity are criminals and when caught with sufficient evidence end up in jail. They conduct mail campaigns to sell their wares, and buy their mailing lists from organizations whose business it is to trade in names and addresses. Your children may be on such a list. If you find letters and circulars coming to your home advertising this kind of perverted literature, put your hat on and go down and see the postal inspector, and stay right on top of the case until you find out what happens to the distributor. Watch too for the "peddler" in smut who may be selling pornographic material to school children. This kind of business is conducted just exactly like the narcotic racket. Children are used for "runners." They are at the end of an organizational chain that finds its source in "big operators"—headquartered in New York, and more often in Los Angeles. If you find any evidence of this kind of "peddling" in obscenity in your community, call the police. This crime is worse than murder. Murder kills the body—obscenity destroys the soul.

The question is often asked "Is radio any longer an important mass medium now that we have television?" The answer can be found indirectly in the fact that there are 105 million radios in the homes of Americans and some 25 million in automobiles. It can be answered a little more directly by the fact that there are 2600 radio stations in operation now, with more being licensed every day, and by the fact that advertisers are still spending hundreds of millions of dollars a year on radio—and they don't do that unless they know that someone is listening and that that someone can be influenced by what he hears.

Yes, radio is still the largest mass medium of communication known to man. I think that radio has reached a certain kind of maturity—stunted though it may be. It no longer commits the grievous sins that it did in its youth. But it, like television, has a split personality. It brings into our homes great music, fine artists, excellent entertainment, and religion; it keeps us informed of current news developments as no other medium does—but unfortunately it also drives us mad with commercials, gluts us with murder mysteries, bores us with stupid comedy, shocks us with shoddy humour, and keeps us in a whirl with jabbering disc jockeys.

Fortunately radio is more sensitive to public opinion than any other medium, save perhaps television.

Having worked on the inside of both of these media for a good many years, I know how seriously stations and sponsors take public criticism or public praise. One letter intelligently written and with good reason can change the complete policy of a program. A hundred letters can make or break some programs—and some artists. Knowing this, how can anyone with a Christian conscience fail to act when he hears something that is morally objectionable, and perhaps even more important, when he hears something that he feels especially contributes to the welfare of our homes.

Again I would "accentuate the positive." For example, religion has received very fair treatment at the hands of the radio industry. The National Broadcasting System, as a case in point, has given millions of dollars in time, facilities, and personnel, to the Catholic Hour in each and everyone of the twenty-four years that it has been produced by the National Council of Catholic Men. Have you ever written a note of thanks to the local station that has been carrying it or to the network itself? Has your organization ever commended your local station for the local religious program to which they are donating free time? Probably not! The Catholic Hour has lost the audience of several of our largest cities simply because Catholics have never made the effort to express their interest in their program.

So don't take radio for granted—it is affecting your homes in more ways than you imagine. Be a censor at your own dial. Be a censor to the station. But be more than that. "Accentuate the positive." Support good programs by listening to them, by commenting on them, by publicizing them, particularly our own Catholic programs.

Television is the latest entry in the field of mass communications. The latest, and inherently, the most powerful. It is the royal wedding of sight and sound. For all practical purposes it has been a post-war romance. Television has grown tremendously fast and for the first few years was relatively undisciplined. There are now about 155 stations in operation across the country reaching 77 million people. This should be doubled within one year and within 5 years it is estimated that 1500 stations will be bombarding our homes with ideas and images. What will their effect be on our Christian homes?

It is not an exaggeration to say that what your children see and hear on television in these years that are ahead will determine to a large extent the kind of lives they will lead as adults. If this is true, even only in part, how important it is then that you know what kind of programs your children are watching. If you are like most mothers you're a little disgusted with the unending parade of galloping cowboys, shadowy murder mysteries, and raucous inane puppets that fill the screen during the hours when children make up the largest part of the TV audience. One group of Catholic mothers in Virginia decided to do something

about it. So they conducted a survey. They asked parents to evaluate the programs viewed by their children. The results were most interesting. For example, Howdy Doody was way down on the list of popularity—40th among some 60 programs. Other programs less well known but of more real value were on top. The findings of this survey were sent to stations, networks, advertising agencies, and sponsors. The results are slowly becoming evident in terms of improved program, a greater variety of programs, and in general a greater sensitivity on the part of producers of children's programs to their responsibility.

If surveys of this kind were made throughout the country and the results made public I think that we would find the television industry planning far more carefully the television diet of children. How do you go about setting up such a survey? It's not too difficult—as a matter of fact the National Council of Catholic Men has available to anyone who is interested a set of complete information.

Television got off to a bad start, and for a while it looked as though our homes were going to become nightclubs replete with dancing girls and off-color comedians. As public reaction set in, the industry began to clean up the television screen. One of the first things it did was to establish a nationwide code to which nearly all stations now subscribe. The code, however, will be truly effective only if we viewers are vigilant. Being vigilant means being alert to objectionable programs and most of all being energetic enough to let the Board of Review of this Code know what our objections are. What should you do when you see a program that violates our moral standards? Simply this: write to the Code Review Board, 1771 N Street N.W., Washington, D. C., specifying the station, name and date of the program and reasons why you consider the program objectionable. I was speaking with the director of this code a few weeks ago in Washington and he told me that the review board had received very few complaints during the past year. Now what does this prove? That television is nearly perfect? Well, hardly. I think it proves, among other things, that the people who criticize offensive programs in conversation, aren't really deeply concerned, for if they were they would at least take the trouble to write to the TV Board of Review. As Catholics it seems to me that we have a moral obligation to make use of these channels that have been established by the television industry for registering our complaints.

It is my personal opinion that television is objectionable not so much because it violates the accepted canons of morality—which it does but rarely, but rather it is objectionable because of its misuse in the home. Unlimited use of television destroys true family life. It substitutes passive recreation for active participation. It has a deadly narcotic effect—we sit

Turn to page 18

Art In the Christian Home*

Robert E. Rambusch

"GO REBUILD MY CHURCH" was the charge given to St. Francis of Assisi. Today we are again charged to "go rebuild" the church, convent, rectory, school and home, for they have fallen into ruin. This ruin is one of secularization, for Christian art has been gradually so secularized that we are not completely aware of the extent of this infiltration and deterioration. In the parish church count the number of condemned, "second rate and stereotype statues"; in convent and rectory mark the sepia prints of sensual Renaissance painters; in the school and home note the cheap plastic crucifixes or the plaster sculpture casts of the head of Christ and Mary whose eyes "follow you around the room."

Father Couturier warns that "this mediocrity could only result in seriously altering the religious psychology of the clergy and worshipper alike."

What surrounds us affects our sense perceptions and therefore informs and influences our being. Father Gerald Vann notes that "we learn to know and love and grow to our full spiritual stature through the senses." Actually about 80% of our introduction to, and knowledge of, the world is received through the sense of sight, thus we are able to recognize form, dimension, material, texture, color, and light.

All these elements contained in the structure of a room or in any object in that interior, conditions us to an oriented end. A bank with cold marble bespeaks security and solidity, a cocktail lounge an exotic intimacy, a church the Presence of God and sense of participation in the Liturgy and a home a place of rest and growth. To describe a home, one must first describe marriage, for it is marriage that gives the home its meaning. Dr. von Hilderbrand defines marriage as a wonderful union of two persons *in* love, *by* love. As love is the inmost core in the relation of a soul to God, so, too, love is the inmost core in the relation of two persons. In this love there is a total sharing and giving of the developing self, the physical, spiritual, intellectual, re-creational, social and cultural self. Marriage includes all these, for in marriage, we are complemented and completed by the other person and in this union our life on earth is enriched and together we prepare for eternal life.

The home then, is a physical structure which houses the man and woman and their children, and whose

material disposition allows for the spiritual, physical, intellectual, re-creational, social and cultural development of the persons in the family community. One could paraphrase T. S. Eliot and say the home is the objective co-relative of marriage in the material sphere. The word "home" in English somehow lacks the depth and descriptive quality of the French term "foyer" which means "hearth." One associates a hearth with a fire, and fire gives both heat and light, so, too, the Christian home which houses a profound married love—would seem to be capable of radiating warmth and light, for in the spiritual sense the home is a reflection of the atmosphere which the inhabitants create.

The physical structure and decor of the Christian home should be free from deceit and pretentiousness, for manifestations of such lies and pride will affect and influence not only the man and wife who initiate these tendencies—but the children who live in this atmosphere.

A child will understand filial love only if he witnesses a great conjugal love; filial obedience has greater meaning when inspired by conjugal fidelity. A child learns from the example and action of his parents, as well as from the atmosphere created in the home. As parents teach, so do the contents in the home. Dr. John O'Brien observes that it is "the first impressions which sink the deepest and remain the longest." Indeed experts in genetic psychology now assure us that impressions received during early childhood and in the pre-adolescent stage set up mental patterns and codes of conduct in light of which all the experiences of later life are interpreted and evaluated."

Christ's activity on earth was that of sanctifying men, art can be part of this apostolate for the saving of souls (St. John Damascene writes, "Image and sermon teach one lesson,—matter is endowed with a divine power through prayer made to those who are depicted in image"). Art aids in our edification and sanctification by (a) teaching us in visual form sacred truths, and (b) by bringing us closer to God in prayer and meditation in contemplating the mysteries depicted. Examples of this would be the crucifix, images of the family's patron saints, missals, holy pictures, symbols describing the liturgical seasons, and so forth.

The furnishings of each room (tables, chairs, utensils) describe and complement the function of each

* Given at the 21st annual convention of the National Conference on Family Life, held at Philadelphia, March 16-18, 1953.

Turn to page 18

CURRENT DEVELOPMENTS IN N.C.W.C.

News of Work, Projects, Interests

THE DEPARTMENT of Immigration has good reason to say that it never gets bored. The problems that are presented to it for solution are a guarantee against that. Most of them are touching; some of them are tragic; and an occasional one is even funny. Chosen at random, here are a few of them.

Young Ivan, who after unbelievable adventures, had arrived in the United States as a displaced person, applied in a Mid-West city for naturalization. He was a conscientious young man and it bothered him that he had, although for innocent reasons, come under a name not his own. So he told the complete truth about everything and presently found himself the subject of deportation proceedings and charged with entering by false and misleading statements.

The N.C.W.C. Department, appealed to by the young man's pastor, argued the case before the Board of Immigration Appeals. It pointed out that the boy, wandering around Germany without documents, had, when asked to identify himself, given the name of a Dutch boy whom he had met in a concentration camp and had stated that he was born in the United States; that he had made no claim to U.S. Citizenship when being processed for an American visa, but had said he was stateless; that he had certainly not claimed Polish citizenship as stated in the deportation proceedings, since if he had wished to do so, he would not have used a Dutch name; and, finally, that if he had told all the facts and used his own name he would have been just as admissible as under the name he had adopted, purely for the purpose of escaping internment by the Germans and long before the Displaced Persons Act had been enacted. The Board accepted the argument and Ivan has just become a proud and happy American citizen.

Back in 1939 toward the tag end of the depression, a German couple, forced to accept relief, were removed from this country at their own request and at Government expense. The fare of their three American-born children was paid by the grandparents. World War II broke out and kept the family in Germany, but a short time after it was over the children returned to the United States. As soon as possible the boys sent for their parents and they joined them here in 1950.

In due course it was discovered by the Immigration authorities, that this couple had been removed at Government expense and had never been granted permission to come back. Deportation loomed in this case, too, but the N.C.W.C. Department was able to convince the Board that these people had reported all the facts to the American Consul upon their return to Germany and had made no attempt to conceal them when they obtained their visas. The Department said they were ready to reimburse the Government for their return passage to Germany in 1939 and asked that permission to reapply be granted *nunc pro tunc*, meaning *now for then*. The Board ruled favorably.

There is a little girl up in Connecticut whose case the Department is intending soon to present to the Immigration authorities for adjustment. She has now been here for seven years, for which reason she is eligible to apply for "suspension of deportation" and it is felt that it would constitute "extreme and unusual hardship", in the wording of the law, if she were to be returned to the Dominican Republic.

She actually is deportable because she was brought here by plane in transit to Canada by two mysterious women who shortly thereafter disappeared from the scene. By pure chance the Department got in touch with the one priest in the Dominican Republic who was able to provide a little background for the child and learned that she had been taken from a government institution that had been directed by the two women. It further learned from the interested social welfare bureau here that she had been shuttled back and forth between Canada and the United States and had finally been left in their care and has now been put in a Catholic school.

The Department instances another case in which it is helping a German mother arrange to obtain permanent residence for her two half-Chinese children. This would have been impossible, due to the fact that the Chinese quota is always over-subscribed, except for a new provision in the law which provides that a Chinese child may be charged to the quota of the accompanying parent who is herself either eligible to receive a visa or has already received one.

The Nation Behind A Parish Work

One of the most interesting and appealing projects of recent years has just got off to a vigorous and promising start.

The undertaking is a practical plan for getting Catholic publications—newspapers and magazines—into the hands of most, if not all, Catholic men and women in the Armed Services, both in the United States and abroad.

The Military Ordinariate, which has the care of the spiritual welfare of Catholics in the Armed Forces, has given the program its blessing and warm encouragement. The Catholic Press Association, made up of the editors and publishers of Catholic newspapers and magazines, also lends its strong backing and help.

Giving active implementation to the plan are the National Council of Catholic Women, the National Council of Catholic Men, and the National Catholic Community Service, the last named the Catholic member of the United Service Organizations.

The idea is being activated on the parish level. This offers the best promise for achieving the far-flung success of which the undertaking is capable. For one thing, the parish provides opportunities for more compact and better administration on the front-line of the project, where the work will have to be done. Moreover, and perhaps even more important, the parish level offers by far the best chance of keeping track of each Catholic man and woman in uniform, not only of their names but also of their frequently changing stations.

The headquarters of the National Council of Catholic Women has sent out to all its affiliates—diocesan, state and national organizations—a complete explanation of the plan. Coupled with it went a suggestion that the president of the Diocesan Council of Catholic Women meet with the president of the Diocesan Council of Catholic Men, if it is organized in her territory, and representatives of the NCCS, if it has an installation in her area. Then, it is further suggested, all three should approach the diocesan Catholic paper and work out details for the local activation of the plan.

Representatives of the women's organizations were also called upon to coordinate their approach to individual pastors. Each pastor, it was pointed out, will designate the organization in the parish that will be responsible for the program there.

As a result of action taken by its executive committee, the N.C.C.M. is rallying its affiliates to a two-pronged participation in this new idea. In one phase, the National Council of Catholic Men is urging its affiliates to get copies of *Catholic Men*, its own monthly newsmagazine, into the hands of servicemen. In the other phase, N.C.C.M. affiliates are called upon to coordinate their efforts with the N.C.C.W., the NCCS and any other interested agency

in an effort to get the local diocesan newspaper, and at least one Catholic magazine, to specific Catholic men and women in the Armed Services. The publication *Catholic Men* has for some time maintained a special servicemen's page, and already it is distributed to thousands of troops, through the cooperation of the NCCS.

National Catholic Community Service leaders have on several occasions in the past urged parents and Catholic groups to provide members of the Armed Services with subscriptions to Catholic newspapers and periodicals. In this new effort, NCCS representatives on USO committees, as well as USO-NCCS club directors will cooperate to the fullest with the Catholic Press Association and the parish-level affiliates of the National Councils of Catholic Women and Men.

What the plan amounts to in sum is that each parish throughout the country will see to it that each member of the parish who goes into the Armed Services is provided, without charge, with at least one subscription to a Catholic newspaper or magazine. The parish organization (or organizations) that will organize and carry on the project locally is to be selected by the pastor and the parish.

The approval of the Military Ordinariate, the help of the Catholic Press Association of the United States, and the active cooperation of the N.C.C.W., N.C.C.M. and NCCS make for a chain of inspiration and vigorous cooperation that augurs well for the success of this nation-wide, parish-level activity.

How to Reach the 3 Million?

The current edition of the *Official Catholic Directory* lists 1,677,498 Catholic students in public schools registered for Confraternity of Christian Doctrine instruction classes in 1952. This represents an increase of 132,000 over 1951 and an advance of 600,000 since 1948.

What the *Official Catholic Directory* does not show, is the number of pupils who did not register for released time or after-school classes in 1952. A conservative estimate of the number who ought to be receiving instruction is 4,500,000.

Convinced that the answer to the problem of how to "reach and teach" the other 3 million in 1953-1954 is not more classes taught by priests, brothers and sisters (already overworked in above-average class loads in Catholic schools), the National Center of the CCD is presently working on two publications giving outlines and suggestions for the recruiting and preparation of lay teachers for parish CCD classes.

One is a leaflet entitled "Instructions for CCD Lay Teachers"; the other, *A Brief Preparation Course for Confraternity Teachers*, a six-lesson course to be given on a parish basis where diocesan-sponsored preparation courses are not available.

Adaptable to both school year and vacation school periods, the first title consists of two sections—"Re-

cruiting and Preparation of Teachers" and "Important Principles for Teachers." Indication of the practical character of the leaflet may be gathered from the excerpts which follow.

"Qualifications—Essential qualifications to consider in recruiting lay teachers are: that the individual (1) gives good example, is a practical Catholic; (2) has zeal for God's glory and his neighbor's welfare; (3) has normal intelligence; (4) reads with comprehension; (5) will follow directions; (6) is willing to cooperate with the program assigned, particularly in taking the teacher preparatory course and in teaching the specific course assigned; (7) has a persevering spirit; (8) is determined to prepare carefully for each lesson.

"Recruits—Mothers of children in school or of grown families, retired school teachers, college students, men and women who are not employed on a particular day make the best recruits for *released time* teaching. Individuals from these and other groups, young parents, employed men and women, are possible recruits for *non-released time* classes that meet at hours and on days when they are available. Public school teachers make very fine religion teachers of classes that meet at a time when they are available. Although Sunday classes are desirable only in certain situations, they have the advantage of utilizing men of the parish as teachers. Boys, in particular, look up to men teachers, especially when they are leaders in the community or persons of position. High school junior and senior students, *with proper instruction and supervision, and with a well prepared adult easily available to answer questions*, have made successful elementary teachers of religion when classes are small.

Both titles will be available in the Fall of 1953 and may be obtained from Confraternity Publications, 508 Marshall St., Paterson 3, N. J.

The Growth Is Steady and Solid

The Catholic Family Life Movement in the United States is growing. The advance is not spectacular; it is solid.

The aim of the movement is not only to have the family recognized as the natural unit of human society, but also to protect, strengthen and sanctify family life so that society may be saved. There was never a time when the movement was more timely, because there never was a time when the family was so much under attack, and from so many different sources.

It is not possible to measure the size of the Family Life Movement, or its rate of growth, in terms of total individual membership. It is possible, however, to measure both in the light of healthful and sustained interest in those things that promote the aims of the movement.

For example, the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the N.C.W.C. Family Life Bureau, has found out by meetings and travel in various parts of the country that people are interested in a practical

way in: Marriage preparation courses, Family Holy Hours, Mr. and Mrs. Clubs, especially for child study; family group Communions, institutes for the preparation of leaders in family life work, the practice of enthroning the Sacred Heart in individual homes, and family retreats.

Incidentally, family retreats themselves are showing a most encouraging increase, according to Father Schmiedeler. The Director met recently with the Committee on Family Retreats, and heard from its members reports that backed up his own first hand observations in various areas.

While the Catholic Church has always had an elemental interest in the protection and promotion of family life, the Catholic Family Life Movement can be said to have existed in this country on an organized basis for twenty-two years. It has functioned through a Family Life Bureau in the headquarters of the National Catholic Welfare Conference and diocesan organizations operating under a priest appointed by the bishop in each case. Not only has the number of Sees with duly appointed diocesan directors increased steadily since the movement was started, until there are ninety-two such today, but also the program in each diocese has gained in vigor and appeal.

With this growth the demands upon the Bureau have increased. The arrangement of the annual national conference on Catholic Family Life is the work through which the general public best knows the operations of the Bureau. But it also is concerned with a great amount of routine business necessary to the continuance of any such work, meetings with committees, conferences with diocesan directors, and the editing and publication of *The Family Apostolate: News and Comments*.

Better Informed, Better Leaders

More than 500 women in all sections of the United States will be better informed on a wide variety of topics as the result of five institutes to be held by the National Council of Catholic Women this Fall.

These women will become better informed through the systematic study of the work of six important standing committees of the N.C.C.W. While the women are seeking to understand why and how the committees operate, the committees, on their part, will be making a positive effort to give the women a clear-cut picture of the work they do. It is fully expected that the participants in the institutes will go home with a much deeper and more practical knowledge of organizational and development procedures, family and parent education, home and school associations, international relations, social action, and public relations.

Members of the National Catholic Welfare Conference staff will be on hand at each institute to provide sources of information on topics on which they are

authorities. Members of the N.C.C.W. headquarters staff will be present to guide, direct and assist the participants, and to discuss personally problems that are brought forward by participants in each particular area institute.

Because it is felt that Catholic women's colleges offer a most suitable climate for Catholic women to reflect on their responsibility, to absorb the fruits of research and study, to explore the opportunities for committee work, to evaluate their present programs, and to discuss their problems with persons of like interests,—the institutes are to be held in that environment.

A minimum of 100 women are expected at each of the institutes at Manhattanville College of the Sacred Heart, Purchase, N. Y., August 3-7; Sacred Heart College, Belmont, North Carolina, August 17-21; St. Mary-of-the-Woods College, St. Mary of the Woods, Indiana, August 22-26; College of St. Teresa, Winona, Minn., August 28-September 1, and Loretto Heights College, Loretto, Colo., September 2-6.

Outlines of the institute programs show that three sessions will be given over to the work of each committee under study; that summaries of all the workshops will be available for all to hear; that emphasis will be put upon the spiritual throughout the program. Each day will begin with Mass, and the five-day institute will close with a Holy Hour. In the course of the Holy Hour there will be a meditation directed to the Apostolate of Women.

The institute plan offers to Catholic women leaders an exceptional medium for study. Parish organizations and deanery and diocesan committees will be stronger, more vital, better informed because leaders from the diocese took advantage of this planning by national headquarters.

Work Goes on in Summer

There are more than 250,000 Catholic students attending secular colleges and universities in the United States.

Therefore, "there are more than 250,000 reasons for the existence of the National Newman Club Federation," declares Father Thomas A. Carlin, O.S.F.S., in an article written for *Religious Education*, the official publication of The Religious Education Association.

As Executive Secretary of the National Newman Club Federation, Father Carlin is a member of the N.C.W.C. Youth Department headquarters staff. Msgr. Joseph E. Schieder, director of the Youth Department, is National Director of the Newman Club Federation, and supervises its work along with that of the National Federation of Catholic College Students, the National Catholic Camping Association, the National Council of Catholic Youth (which in turn coordinates the work of the diocesan CYO's), and other Catholic youth activities.

There are now 493 Catholic priests appointed as chaplains of Catholic students on secular college campuses, Father Carlin reveals. He defines the work of the Newman Federation as that of "fostering Catholic culture and fellowship" and of deepening "the spiritual, intellectual and social interests, in that order of importance," of Catholic students in secular and non-Catholic institutions of higher learning.

While Father Carlin's article on Newman Clubs was being made ready for publication, the National Federation of Catholic College Students was looking forward to its tenth national congress, to be held in Cincinnati, August 25 to 30. The executive committee of the N.F.C.C.S. met in Washington to make final preparations for the congress, whose theme this year will be "Responsibility of the Christian Student."

A summer school for Newman Club Chaplains was held at St. Louis University, June 16 to July 3. The purpose was to permit an exchange of ideas between experienced chaplains and to provide effective orientation for chaplains new to this field.

The first annual National Newman Club Essay Contest has just closed, on July 31. Contestants were invited to write on the statement issued by the Catholic Bishops of the United States in November, 1952: "Religion: Our Most Vital National Asset." Cash awards, including a \$250 first prize and a \$100 second prize, will be presented at the 39th annual national convention of the Federation to be held in Minneapolis, September 2 to 6. The winning essay will be published in *Extension Magazine*.

Plans are also going forward rapidly for the national convention of the National Federation of Diocesan Catholic Youth Councils, to be held in Boston, November 5 to 8. Catholic youth representatives from several widely separated areas assembled in Washington recently to advance the arrangements for this gathering. Its theme will be: "America's Hope—Youth With Faith."

Two other national conventions interested in youth work and sponsored by the N.C.W.C. Youth Department will be held in Boston so that all three will run from one into another. For instance, as the Federation of Diocesan Catholic Youth Councils closes its convention on November 8, the convention of the National Catholic Camping Association opens. As this second convention closes on November 9, the fourth national Conference on Catholic Youth Work opens and runs to November 13.

Catholic Youth Week will be observed October 18 to 25. Newspapers, magazines, newspaper columnists, radio and television commentators, radio and television station operators, noted entertainers and well known programs are promising help in this connection.

Monsignor Schieder addressed a youth convention of the Diocese of Little Rock, June 27, and a similar convention of the Diocese of Steubenville, July 19.

NATIONAL COUNCIL CATHOLIC WOMEN

East Meets West in
Council Organization —
Women's Work in Peace

East Meets West in Council Organization

Mary Donohoe

"CHEYENNE organizes 87th Diocesan Council of Catholic Women" and "Fall River Diocesan Council of Catholic Women Completes Organization" read newspaper headlines recently in cities as widely separated as Cheyenne, Wyoming, and Fall River, Massachusetts! As Wyoming's Catholic women and their "down east" sisters formed the 87th and 88th diocesan councils, they joined with Catholic women all over the United States in an organized effort to restore all things in Christ through the prayer, study and action program of the National Council of Catholic Women!

In March 1920, when the American Bishops, meeting as the National Catholic Welfare Conference, decided to harness the energy and talent of American women in organized work for the Church, they established the N.C.C.W. This action was taken "to unite the Catholic women of the United States in organized effort in all useful fields of educational, social, religious and economic work for the betterment and happiness of the people." Two hundred women attended the organization meeting. These women were sent by Ordinaries to represent their dioceses or were delegates from the great national organizations who immediately signified their intention of supporting the new federation. At that time, approximately 95 organizations joined together to become the National Council of Catholic Women.

From a scattered handful of women's organizations in 1920, N.C.C.W. has grown to a federation of more than 7900 organizations stretching from coast to coast and embracing a membership of approximately 8,000,000 women. The federation embraces 19 great national Catholic women's groups, state, diocesan and parish societies and local women's clubs. Diocesan Councils of Catholic Women are established in 88 of the 128 United States dioceses; there are affiliated organizations in 23 additional dioceses; thus, the organizational structure of the N.C.C.W. reaches into 47 states of the United States and Hawaii!

Development and expansion of the work undertaken by N.C.C.W. organizations has kept pace with the growth. Established to serve "God and Country," the program of prayer, study and action has

been constantly adapted to serve the changing need of the times.

As a federation, the primary function of the National Council of Catholic Women is to unite Catholic women's organizations; provide a voice for united Catholic women; service the federated organizations with information and material designed to help them do a better job; and to join the organizations to the work of the American Bishops in the National Catholic Welfare Conference. The National Council of Catholic Women is an integral part of this Bishops' agency.

As a secondary function, and in its capacity as a lay arm of the Bishops' agency, N.C.C.W. has sponsored needed and important projects. When it was established in 1920, there was no Catholic school of social service in the United States. Indeed, the profession which has become such an important one was in its infancy. The National Catholic Welfare Conference had a few years previously set up, in Washington, D.C., a training school for young women who were sent to France as rehabilitation workers after World War I. As this program grew, and the continuing need for social work was recognized, the Bishops of the United States turned to the newly established National Council of Catholic Women for sponsorship and support of a school of social service.

The war time training school grew into the National Catholic School of Social Service, one of the earliest training schools of social work, and the first resident Catholic school of social work for women in the United States. To this school—at 2400 Nineteenth St. N.W., Washington, D.C.—came students from practically every state in the United States, from Europe, the Orient, South America.

In 1946, after more than twenty-five years of sponsorship, and the job of establishment finished, the National Council of Catholic Women offered the National Catholic School of Social Service to the Catholic University of America. This gift was accepted and a magnificent new building and residence hall on the campus of C.U. in Washington is a silent testimony to work accomplished in this important field by united Catholic women.

As World War II came to a close, War Relief Services of the National Catholic Welfare Conference was brought into being by the Bishops of the United States to dispense the charity of American Catholics to the needy of the world, regardless of race, creed or color. Again the Bishops needed a volunteer lay arm and, again, the choice was N.C.C.W. In these years, since the end of World War II, members of federated organizations of the N.C.C.W. have contributed millions of pounds of clothes, millions of pairs of shoes, uncounted pounds of food to the needy of the war-devastated countries. This largesse has been distributed over a world-wide network of relief agencies of the Church. Drives for clothing for "Children In Need," for infants' clothes "For the Storerooms of the Holy Father" filled warehouses in Vatican City, enabling Pope Pius XII to assist needy mothers all over the world who turned to him for help to clothe their children. "Adopt-a-Family" programs have encouraged hundreds of American families to adopt like families abroad which need assistance. It is possible that the result of this Christlike charity may change the course of history.

Currently, N.C.C.W. is cooperating in the State Department Exchange of Persons Program. During the past few years, scores of women leaders from Germany, Japan, Korea have visited the U.S. Many of these have been the guests of diocesan councils. These women have been sent to every section of the country, to meet American women, live in their homes for a short stay, see how American women live and work—observe their service to parish, community, nation, world.

N.C.C.W. is cooperating in the State Department teen-age program. Last year, almost a hundred teenagers lived in the homes of members of N.C.C.W.'s federated organizations, were treated as members of the family, sent to school—given every opportunity of an American teen-ager. This was an attempt to sell the American way of life to German and Austrian young people during their impressionable years. The project was considered a successful one and is being repeated this year.

This participation in international programs, this extension of interest beyond our own borders is not a new development; the world horizon has long been N.C.C.W.'s boundary. In 1921, almost immediately after its own organization, N.C.C.W. joined the International Union of Catholic Women's Leagues—a world wide federation of Catholic women's groups brought into being for the defense of the family and society.

N.C.C.W. has held continuous membership in this international group. Participation in councils and meetings has grown throughout the years and, currently, Mrs. Henry Mannix of Mt. Kisco, New York, former president of the National Council of Catholic Women, serves the federation (recently renamed

World Union of Catholic Women's Organizations) as Vice President General.

Through this membership, N.C.C.W. has consultative status at the U.N., the "listening post" of world affairs.

All the activities mentioned above are extra-curricular—over and above the continuing program of the National Council of Catholic Women. This continuing program is the one given to N.C.C.W. by the Bishops more than thirty years ago—to unite Catholic women through their organizations and to assist them achieve their rightful place as intelligent, conscientious citizens that they may serve their Church and nation well.

Organized in 88 diocesan councils in every section of the country, Catholic women work in useful fields of educational, social, religious and economic effort. They serve as a volunteer arm for Catholic charities; assist in the religious instruction of children not in Catholic schools; work in home and school groups, mothers clubs; support a strong and Christian family life; offer spiritual and material help to newcomers to our country, hospitality and understanding to our neighbors "south of the border"; support good and oppose bad legislation; study social problems and then translate this study into action. Over and above all, they pray—to deepen their own spiritual lives and to strengthen their corporate action. The work of the Council is built upon this foundation of prayer and individual spiritual development.

Diocesan projects are wholeheartedly supported; diocesan councils pray for and work toward an increase of religious vocations in the diocese, establish and support Seminary burses, assist in the maintenance of student centers at secular universities, are active in the support of diocesan newspapers.

In a history-making first meeting, the Cheyenne Diocesan Council of the National Council of Catholic Women, which includes all the Catholic women of Wyoming, met in Casper to pledge support to the program of their Bishop, Most Reverend Hubert M. Newell. Mrs. Julian Carpender, of Cheyenne, was elected president of the new Diocesan Council and the meeting was attended by more than 300 women, representing every farflung parish and mission in Wyoming.

At the same time across the country, the organization of the Fall River D.C.C.W. was in progress. Meeting at Attleboro, Taunton, New Bedford and Fall River, Catholic women of the well-established New England parishes in this area heard the story of the National Council of Catholic Women told by Miss Mary Donohoe, affiliations secretary. Mrs. Carolyn B. Manning, of New Bedford, Massachusetts, former national regent of the Daughters of Isabella, was selected first president of the new Fall River Diocesan Council of the National Council of Catholic Women. In accepting her new responsibility and

speaking from long experience, Mrs. Manning stressed the many benefits of federation.

Speaking at the first Night Mass in the diocese climaxing the organization of the Diocesan Council, Most Reverend James L. Connolly, Bishop of Fall River, said: "We meet in an hour of serious stress" and he advised the 1,000 clergy and women present

"to take . . . the sword of the spirit . . . to dedicate ourselves and our energies to the cause of Christ."

Cheyenne and Fall River, Boston and Yakima—north, south, east and west, Bishop Connolly was speaking to all Catholic women united in N.C.C.W., when he concluded: "And may our fidelity to our land be grounded in our fidelity to Him."

Women's Work in Peace

Lansing . . . Most Rev. Joseph H. Albers, Bishop of Lansing, celebrated the Pontifical High Mass opening the 1st annual convention of the Lansing D.C.C.W., May 6. Five hundred women participated. The convention theme, "Advance the Frontiers of Faith," through love of God and love of neighbor was discussed by Rev. George Zabelka, spiritual moderator. Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C., in speaking on "Catholic War Relief Around the World," pointed to war relief as a "way of advancing the faith along an entirely new frontier—the Iron Curtain." Mrs. Norman A. Fedewa was reelected president. She told of Council plans for a speakers bureau, deanery institutes, and a bi-monthly diocesan newsletter.

Lincoln . . . Three hundred and fifty women heard Most Rev. John L. Paschang, Bishop of Grand Island, address the 22nd annual convention of the Lincoln D.C.C.W. on the convention theme, "God's Will: Our Work." The meeting, held May 7-8, was addressed also by Most Rev. Louis B. Kucera, Bishop of Lincoln, and the President of the National Council of Catholic Women, Mrs. William H. Dalton. His Excellency praised the positive attitude of the Diocesan Council which, he said, stands for everything for which the Church stands. Rev. Bertin Roll, O.F.M. Cap., director general of the Archconfraternity of Christian Mothers, and Rev. Francis F. Woods, of the Family Rosary Crusade, were guest speakers. The convention reelected Mrs. L. M. Kalin president.

Wisconsin State . . . The achievement of peace through cooperation with God's designs was stressed at the annual convention of the Wisconsin State Council of Catholic Women by Most Rev. Roman Atkielski, Auxiliary Bishop of Milwaukee, and Rev. Edward J. O'Donnell, S.J., president of Marquette University. In his sermon at the Pontifical High Mass, Bishop Atkielski said "God-fearing and God-loving individuals equal peace." The theme of the convention was "One Body in Christ." Over 200 women attended the meeting May 10-12, at which the President, Mrs. Paul W. Segerson, presided. "Talk Shops" were held on program planning, legislation, public welfare and human rights.

St. Augustine . . . A Missa Cantata celebrated by Rt. Rev. Msgr. Patrick Nolan, spiritual moderator of the St. Augustine D.C.C.W., opened the Council's 23rd annual convention, held May 11-13. Speaking to the convention on the subject "The Church is Christ,"

Monsignor Nolan said, "As a member of Christ's Church, in Catholic Action you are working for One Person—Jesus Christ, Himself." Most Rev. Joseph P. Hurley, Archbishop-Bishop of St. Augustine, chose the occasion of the convention to thank the people of the Diocese for their magnificent response to his Missionary Burse Appeal. The Auxiliary Bishop, Most Rev. Thomas J. McDonough, and Mrs. William H. Dalton, national president, were featured speakers. In keeping with the convention theme, "Religion, Our Most Vital National Asset," Mrs. Dalton had as her subject "Vital Faith, Catholic Woman's Asset." James Vocelle, chairman of the Florida Industrial Commission, spoke on "Our National Assets." Mrs. George P. Coyle, national director, Province of Baltimore, told the history of the Diocesan Council in her talk entitled "Memories." The President, Mrs. E. H. Oliver, was reelected.

Brooklyn . . . A thousand women attended the Brooklyn D.C.C.W. 12th annual convention, May 16. The President, Mrs. F. Gerald Rigney, presided. Two workshops, Legislation and Welfare, were featured to develop the theme "The Parish Woman in Action—Prayer and Service." Mrs. Marie Killilea, author and guest speaker, told the delegates that we must build on two cornerstones: a sense of responsibility and the joy of service. The convention closed with prayer offered by the Spiritual Moderator, Rt. Rev. Msgr. J. Jerome Reddy.

Ft. Wayne . . . The 19th annual convention of the Ft. Wayne D.C.C.W., held May 16-18, was planned to focus attention on religious vocations. The message of the theme "Feed My Lambs—Fostering Vocations" was brought to the 1800 women attending through the sermon delivered at the Pontifical Mass by Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne; the banquet speech of Rev. Godfrey Poage, C.P., "Recruiting for Christ"; and other sessions. The work of the Council was presented through a panel "Unity in Catholic Action through Our Committee Work." The convention reelected Mrs. Howard E. Carlson president.

Harrisburg . . . Most Rev. George L. Leech, Bishop of Harrisburg, presided at the Solemn High Mass offered by Rev. Anthony J. Mayan, to open the 28th annual convention of the Harrisburg D.C.C.W. The sermon was delivered by Very Rev. George D. Mulcahy. Held May 20 with over 800 women attending, the convention considered the theme "The Greatest of These

is Charity." Bishop Leech and Mrs. William H. Dalton, national president, were speakers at the banquet. Sister Ann Joseph, M.S.B.T., field supervisor of Catholic Charities, also addressed the convention. Miss Kathryn H. McCarthy, national director, Province of Philadelphia, was an honored guest. The President, Mrs. Bernard Wert, who presided at the meeting, was reelected.

LaCrosse . . . The 19th annual convention of the LaCrosse D.C.C.W. was held May 20 with 1500 delegates in attendance. The meeting was opened with Pontifical Low Mass and closed with Pontifical Benediction celebrated by Most Rev. John P. Treacy, Bishop of LaCrosse. Most Rev. Peter W. Bartholome, the then Coadjutor Bishop of St. Cloud, and Mrs. Eugene McCarthy, of Cleveland, spoke. Seven workshops were conducted. Resolutions took cognizance of the over-centralization of education, opposed the relaxing of divorce laws in pending Wisconsin legislation, supported the Congressional investigation of communism in education, the control of indecent literature, and the liberalization of immigration laws. Mrs. Harvey Schweitzer continues as president.

Portland . . . The international field was stressed at the 21st annual convention of the Portland D.C.C.W., May 22, when Dr. Richard Pattee, consultant on International Affairs, N.C.W.C., spoke on "Tito and the Problem of National Marxism," and Dr. Alba Zizzamia, of the N.C.W.C. Office for U.N. Affairs, used as her subject "The World Examines Its Conscience." Most Rev. Daniel J. Feeney, Coadjutor Bishop of Portland; Mrs. William H. Dalton, N.C.C.W. president; and Miss Marion Martin, commissioner of Labor for Maine, addressed the convention. Mrs. Harry A. Littlefield, president, presided. She is succeeded in office by Mrs. Evariste LaVerdiere. A Youth Day at which Very Rev. Msgr. Joseph E. Schieder, director of the N.C.W.C. Youth Department, spoke, concluded the convention.

San Francisco . . . At the 30th annual convention of the San Francisco A.C.C.W., May 22-23, Most Rev. John J. Mitty, Archbishop of San Francisco, called for increased membership so that "every Catholic man and woman not only in this country but in the world will work shoulder to shoulder for the peace of the world." The theme of the convention was "Christ in Education." Mrs. Fred G. Greulich, national director, Province of San Francisco, was a guest speaker. Sessions were presided over by Mrs. John J. Murray, who was reelected to the presidency. Resolutions adopted voiced the A.C.C.W. viewpoint in fields ranging from low-income public housing to congressional action for increased immigration.

Denver . . . Two members of the Hierarchy addressed the 27th annual convention of the Denver A.C.C.W., May 26: Most Rev. John J. Wright, Bishop of Worcester, whose subject was "Whose Church is Ours?" and the Honorary Chairman, Most Rev. Urban J.

Vehr, Archbishop of Denver. Almost 1200 women attended the convention which opened with Mass celebrated by Rt. Rev. Msgr. John R. Mulroy, spiritual moderator. Speakers included Mrs. A. J. Dooner, national director, Province of Denver, and Rev. John J. Regan who spoke on "Winning the Sick to God." The President, Mrs. Fred W. Gushurst, was reelected. Resolutions adopted included one on genocide, the recommendation that the national origins provision be deleted from immigration legislation, and that recognition be given to needs of refugees and persecuted peoples.

Oklahoma City-Tulsa . . . The Regina Matrum Medal was presented to Mrs. Earl Berry as the Catholic Mother of Oklahoma by Most Rev. Eugene J. McGuinness, Bishop of Oklahoma City-Tulsa, at the 24th annual convention of the Oklahoma City-Tulsa D.C.C.W., June 1-2. The Council President, Mrs. Dale Hoover, presided at the meeting and was reelected to office. Four workshops were conducted on Peace, Youth Education, Adult Education, and Vocations. Achievements and prospects were considered at the closing banquet as Sister Mary Ursula, O.S.B., spoke on "Our Past" and Rt. Rev. Msgr. Stephen A. Leven, spiritual moderator, charted the future course in his talk, "Our Opportunity."

Kansas City . . . Nearly 500 women were present at the Kansas City D.C.C.W. convention June 7, when Most Rev. Edwin V. O'Hara, Bishop of Kansas City, lauded the work of the Council. Group discussions on Spiritual, Human, and Public Relations pointed up the theme "World Peace and the Contribution of Catholic Women." Mrs. Maurice J. O'Sullivan was reelected president.

Reno . . . Mrs. J. Victor Giasson was elected president, succeeding Mrs. Harold McKenna, at the Reno D.C.C.W. 18th annual convention, June 17-18. Principal speakers were Most Rev. Robert J. Dwyer, Bishop of Reno, and Rev. John J. Birch, youth director for the Los Angeles Archdiocese. Resolutions were adopted pledging more zealous work to achieve the aims of Catholic Action; in support of federal action for improved moral tone in mass media; and recommending vigorous enforcement of the narcotic laws in Nevada.

Peoria . . . In celebration of the Diamond Jubilee Year of the Diocese, the Peoria D.C.C.W. 9th annual convention chose as theme "Thanksgiving through the Eucharist." The meeting was held June 28 with 1000 women in attendance. It was addressed by Most Rev. William E. Cousins, Bishop of Peoria, who urged the fostering of religious vocations; the National President, Mrs. William H. Dalton; and the National Director from the Province of Chicago, Mrs. A. G. Desch. Mrs. Walter K. Scherer was named president, succeeding Mrs. W. M. Kennedy. "Signposts to a Better World," the resolutions of the National Convention, were adopted as a platform of action.

NATIONAL COUNCIL CATHOLIC MEN

Mr. Work at Congressional Hearing — N.C.C.M. Resolutions — In the Field — Radio and Television

Mr. Work at Congressional Hearing On Obscene Mail

N.C.C.M. Executive Secretary Martin H. Work appeared recently before the House sub-committee of the Committee on Post Office and Civil Service on behalf of H. R. 569. The House resolution grants the Post Office Department permission to impound obscene mail, pending court action.

Mr. Work represented the N.C.C.M. as well as the National Organization for Decent Literature at the House hearings.

"We have always had a very active interest in the moral problems created by the publication, distribution, and sale of indecent and obscene matter," Mr. Work told the committee. "And we are not unaware of the problems related to other fraudulent use of the mailing privilege."

He further stated:

"As the one national federation of Catholic men's organizations of the country we have become, among other things, an advisory agency on many moral prob-

lems of a nationwide character which are of concern to the American family.

"I think it is safe to say that at the present time there are few moral issues more disturbing to the mothers and fathers of our country than that posed by the prevalence and open availability of indecent and obscene matter."

Mr. Work reminded the committee hearing that the Post Office has always cooperated fully with the N.C.C.M. and the NODL but because of weak laws or no laws at all the Post Office Department was at a loss to combat the influx of indecent literature mailed into homes.

In urging the committee to report favorably on the resolution, Mr. Work said that he was sure American mothers and fathers would recommend the same action.

Representative Rees (R., Kans.) told the committee the N.C.C.M. was responsible for "great contributions" to Congress' drive on indecent publications.

N.C.C.M. Executive Committee Resolutions

At a meeting of the N.C.C.M. Executive Committee on June 19-20 in Washington, resolutions were adopted urging all organizations of Catholic men affiliated with N.C.C.M. to encourage attendance by men at weekday Mass. The particular intention recommended was for the success of the organized lay apostolate among men in furthering the work of Christ and His Church in America.

A resolution was also adopted urging the immediate passage by Congress of emergency immigration legislation along the lines of the Watkins Bill, S-1917. The resolution pointed out that Christian charity calls for such action and that our country can readily absorb the 240,000 immigrants envisaged by the bill,

which would also give encouragement to other countries to take similar action.

At the direction of the Committee, copies of the resolution were sent to President Eisenhower and to each member of the Senate and House Judiciary committees.

In a third resolution the Executive Committee called upon organizations of Catholic men to set as one of their continuing objectives that every member be a subscriber to the N.C.C.M.'s monthly newsmagazine, *Catholic Men*, and that such organizations undertake to send a subscription to every one of their members or their fellow parishioners serving in the Armed Forces.

With Affiliates in the Field

Toledo

The Civic and Social Action Committee of the Toledo D.C.C.M. is activating a blood donor program and one for Civil Defense. "Greetings," a colorful and helpful booklet prepared by the National Catholic Community Service, is now being given to men entering the Service.

The C&SA Committee is also presenting an educational program to stimulate the formation of Parish

Credit Unions and is fostering the organization of discussion clubs on the Papal Encyclicals.

A program for decency in print—including the visiting of newsstands in the diocesan 19-county area—is being activated by the Communications Committee.

The publication of a digest of legislative news covering Washington as well as the State capital of Columbus, is being undertaken by the Legislative

Committee. The Religious Activities Committee is sponsoring the Closed Retreat Movement, a monthly Day of Recollection and a Holy Hour for world peace.

Nearly 20 parishes have adopted the Family Communion Crusade program, and have secured signed pledges of monthly Family Communion from all the parishioners.

The Civil and Social Action Committee is now working on plans for a diocesan-wide "Catholic Big Brother" organization. Felix Gentile, national executive secretary of the "Big Brothers" from Philadelphia, recently met with William J. Syring, diocesan chairman of the Civic and Social Action Committee; Father Lawrence J. Ernst, diocesan moderator; and Msgr. Michael J. Doyle, director, Toledo Catholic Charities, to discuss the idea.

Detroit

The drive to affiliate all organizations in the Archdiocese of Detroit continues at the A.C.C.M. headquarters in the Motor City. An effort is being made to set up Councils of Men on a parish level throughout the Archdiocese. The purpose is to facilitate the adoption of A.C.C.M. and N.C.C.M. programs.

At their annual meeting recently the Archdiocesan Council elected the following officers: Richard E. Hobbs, president; Hugh J. Sheean, vice-president; Charles I. Boff, secretary; and Vincent T. O'Meara, treasurer.

In his sermon at the Thansgiving Mass of the Catholic War Veterans' national convention in Detroit in June, His Eminence Cardinal Mooney urged the CWV to continue its lay apostolate. Michigan Governor G. Mennen Williams was guest of honor at the convention.

St. Louis

This Fall a census will be taken of the Catholic population of the Archdiocese. Committees are now being formed by the Archdiocesan Council of Catholic Men under the supervision of Archbishop Joseph E. Ritter.

"The Voice of Catholic Men," a Sunday morning radio program sponsored by the St. Louis A.C.C.M., is now in its 44th week. Recordings of all the programs are made available to the Archdiocese's 256 affiliated councils for use at their meetings or other purposes.

Pittsburgh

Parish units of the Holy Name Society are being reactivated in a program to continue through the Fall. A selected group of diocesan, deanery and parish officers is spear-heading the plan.

Trained speakers are being furnished parishes for the purpose of acquainting Holy Name men with the N.C.C.M. program. Affiliations of Holy Name units with the Holy Name Union, and through it, with N.C.C.M., now total 75 per cent of all parishes.

New Orleans

The cities of Baton Rouge, Covington, Donaldson-

ville, Hammond, Houma, Reserve and Thibodaux—all in Louisiana—were represented at the recent Second Biennial Convention of the New Orleans Archdiocesan Council of Catholic Men late in May.

Reelected to office at the meeting were Henry B. Montecino, president; Tom Bernard, vice-president; and Steve Couvillion, secretary-treasurer.

Cincinnati

Nov. 8 is the date set for the Second Annual Convention of the Cincinnati Archdiocesan Council of Catholic Men. The place is to be Dayton, Ohio.

Richard Pattee will be the featured speaker.

A resolution on methods of fighting indecent reading matter will be introduced.

A campaign to encourage Cincinnati restaurant owners to have Grace before and after meals printed on all menus is to begin in the Archdiocese soon.

Radio and Television

Radio

Catholic Hour (NBC, 2:00-2:30 p. m., EDT, Sundays). Rt. Rev. Msgr. Paul J. Glenn, St. Charles Seminary, Columbus, Ohio, will speak on the general subject, "The Faith and the Needs of Mankind." Individual titles include: July 19—"The Faith and the Wisdom of This Generation"; July 26—"The Faith and the Final Victory."

Music by the choir of the Seminary under direction of Father F. T. Gallen.

Christian in Action (ABC, 11:30 a. m.-12 Noon, EDT, Sundays). Father John V. Sheridan of Los Angeles. Titles and dates are: July 19—"Christ in the Classroom"; July 26—"Christ in the Living Room."

Faith in Our Time (MBS, 12:45-1:00 p. m., EDT, Thursdays). Chaplain (Major) Francis Sampson ("The Paratroop Padre") of Ft. Slocum, N. Y., will give talks during July on "Keep the Home Fires Burning". July 16—"The Fire of Sacrifice"; July 23—"The Fire of Piety"; July 30—"The Fire of Perseverance."

Consult your diocesan paper for programs in August.

Television

The *Catholic Hour on TV* (NBC-TV, 1:00-1:30 p. m., EDT) appears on approximately 20 Sundays during the year. It will be produced on the five Sundays of August under the direction of N.C.C.M.'s new TV director, Richard Walsh of New York. Mr. Walsh, who has been assistant producer of such TV favorites as the "Aldrich Family," succeeds Dean McCarthy who has accepted a position as producer-director for Station WCAN-TV in Milwaukee.

The August series of the Catholic Hour-TV will take the form of a quiz program with a panel of experts trying to identify important Catholic personages and events from clues given by the moderator who will be Father Urban Nagle, O.P., noted playwright and founder of the Blackfriars Guild.

Art in the Christian Home

(Continued from page 7)

room, so, too, Christian art which should make evident the purpose of the particular room. When we consider the sacramental use of art, it seems fitting that a family adorn each room with works which suggest and deepen the everyday life spent in these surroundings. A dining room should be enriched with a text or picture expressing the spiritual dimension and sacramental character of breaking bread together.

In a convent a member of the community has little or no determining part in the material disposition of the conventual life and its psychological and spiritual effect on the religious in their search for perfection. In a home every married couple is invested with the direct responsibility for bringing the children to maturity and determining the atmosphere (by example and art) in which the spiritual life will be awakened and developed. Parents have the responsibility then not only to conceive, but to initiate and help develop the Christlife in their children. Art in the Christian home can aid in this dedication if it is first of all an authentic work of art, faithful to the theology and tradition of the Church and bespeaks Christ in our own day.

Christ through the medium of a contemporary painted crucifix gave the mission to St. Francis to "go and rebuild my house." Parents are given the charge to go and rebuild the church, the little church, the "ecclesiola," the home, and to restore this to Christ by making as a living part of their home and family life profound works of living Christian art which will instruct, direct and inspire!

Mass Media—Their Effect on the Home

(Continued from page 6)

for hours watching a television screen with our minds in a deep freeze, neglecting family responsibilities, neglecting reading, particularly spiritual reading, neglecting the development of the mind that comes through stimulating conversation. If the use of television is not controlled we are going to develop into a race of nearsighted monosyllabic morons. Our Christian conscience requires that we use all things in moderation. Are we doing this insofar as television is concerned in our homes?

The answer that the television industry gives to its critics is a trite one—namely, "We're giving the people what they want." They say the people don't want religious, educational, and cultural programs because audience research tests and mail response indicate that they simply don't listen to or watch them. Because of our silence in the face of television programs that we truly approve of such programs are kept at an absolute minimum. Let us accentuate the positive in the case of television too. Support good programs by letters and phone calls to the stations

that telecast them. Do this as an individual apostolate and as a group apostolate and you will really be doing something in practical terms for the "restoration of all things in Christ." In this way you can take the philosophy and theology of Catholic Action and translate its language into something concrete and productive.

The Holy Father and our Bishops tell us this is the age of the lay apostolate—the unconsecrated priesthood. Our own good sense tells us that it is also the age of the mass media of communication. If we can bring the two of them together the world can be changed—radio, television and the press rightly used can remake the world, help rebuild the Christian home. Wrongly used, or neglected by the lay apostolate, they can contribute to the disintegration of the home, the nation, and the world.

The most encouraging thing about mass media is that they are susceptible to change by articulate public opinion. So let's "articulate ourselves." Let's get busy in practical ways; let's be censors whenever it is required of us. But let's be more than censors too—let's "accentuate the positive and eliminate the negative." Let's support and promote the good use of these 20th century gifts of God.

"On Psychotherapy and Religion" Printed in Pamphlet Format

THE ADDRESS OF His Holiness Pope Pius XII on the subject "On Psychotherapy and Religion," carried in CATHOLIC ACTION last month, has been printed in attractive pamphlet form and is now being distributed by the N.C.W.C. Publications Office. The address was given on April 13, 1953 to the Fifth International Congress on Psychotherapy and Clinical Psychology meeting in Rome.

In outlining the fundamental attitude imposed on the Christian psychologist, the Holy Father said this can be summed up in the following formula: "Psychotherapy and clinical psychology must always consider man (1) as a psychic unit and totality, (2) as a structured unit in itself, (3) as a social unit, and (4) as a transcendent unit, that is to say, in man's tending towards God."

"On Psychotherapy and Religion" is the 34th of the encyclicals and important addresses of His Holiness Pope Pius XII to be printed in pamphlet form by N.C.W.C. Also available are encyclicals of Pope Pius XI bound in one hard-cover book under the title *Sixteen Encyclicals of Pope Pius XI*.

OUR CONTRIBUTORS

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Robert E. Rambusch is a member of the Rambusch Decorating Company of New York City.

Mary Donahoe is affiliations secretary for the National Council of Catholic Women.

For The Library Reference Shelf

Christus Dominus—On the Eucharistic Fast. New apostolic Constitution of Pope Pius XII together with an instruction of the Holy Office on the discipline to be observed. Includes also an excellent explanation by Very Rev. Francis J. Connell, C.S.S.R. 15¢

The Function of Art. Two Papal documents. 15¢

Moral Limits of Medical Research and Treatment. Address of the Holy Father with an article from *L'Osservatore Romano* on Psychoanalysis. 15¢

The Apostolate of the Printed Word. By E. P. Willging, Librarian, Catholic University of America. 25¢

The Communist War on Religion. By Gary MacEoin. Documents the brutal pattern of attempted extermination of all religions in Iron Curtain countries. 246 pp. \$3.50

Pius XII—Twenty-two Encyclicals, Important Addresses and Apostolic Constitutions in pamphlet form. \$3.10

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National Pastorals of the American Hierarchy, 1789-1919. \$3.00

Religion: Our Most Vital National Asset. The current statement of the Bishops of the United States spells out the reasons for a vitally important conviction. Printed in a handsome 8-page format for quantity distribution in the church vestibule or at organization meetings. 5¢ singly; \$2.00 per 100; \$9.50 per 1000 copies, plus postage.

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July-August, 1953

C.A.I.P. Conference to Study United Nations

THE UN CHARTER signed at San Francisco in 1945 contained the provision that two-thirds of the UN members could call a review conference for Charter amendment at any time. Since no such conference has ever been called, according to Article 109, Section 3, a proposal to call such a conference automatically goes on the agenda of the Tenth UN General Assembly in 1955. Many national and international organizations are studying recommendations they will make for Charter revision or strengthening at that time.

In view of this, the theme of the 26th Annual Conference of the Catholic Association for International Peace, "The United Nations, 1945-1955," will center on an evaluation of the United Nations to date with recommendations for UN Charter Revision in 1955 to strengthen that organization in its efforts to secure world peace. The Conference will be held in Washington, D. C., November 13-15.

As the major American Catholic program for UN Charter Revision, the Conference will examine the Charter in light of the statement "Between War and Peace," made by the Catholic Bishops of the United States in 1945 in which they said:

"The Charter which emerged from the San Francisco Conference, while undoubtedly an improvement on the Dumbarton Oaks proposals, does not provide for a sound, institutional organization of the international society. . . . From the provision in the Charter for calling a Constituent Assembly in the future, there comes the hope that in time the defects may be eliminated and we may have a sound, institutional organization of the international community which will develop, not through mere voluntary concessions of the nations, but from the recognition of the rights and duties of international society."

The C.A.I.P. Conference will provide the basis for an educational campaign on Charter Revision through 1954. "The UN cannot reform itself," the C.A.I.P. President, Dr. Raymond F. McCoy said. "The governments of the world, and basically the people of the world, must reform themselves first. We and they must squarely face the idea of unlimited national sovereignty and forthrightly reject it in favor of some limitations. What limitations on unbridled national sovereignty should be in today's world is what we in the United States must discover before Charter revision is considered in 1955. This is the task to which the Catholic Association for International Peace is now addressing itself. It is a task in which all Catholics and all Americans must associate themselves."

Calendar of Scheduled Catholic Meetings and Events

(Continued from page 2)

November, 1953

- 3-5—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of San Antonio at Amarillo, Texas.
- 5-8—NATIONAL FEDERATION OF DIOCESAN CATHOLIC YOUTH COUNCILS—second national convention, Boston, Mass.
- 8-9—NATIONAL CATHOLIC CAMPING ASSOCIATION—second national convention, Boston, Mass.
- 9-13—NATIONAL CONFERENCE ON CATHOLIC YOUTH WORK—fourth national meeting, Boston, Mass.
- 13-15—CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE—26th annual conference, Washington, D. C.

December, 1953

- 28-30—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—34th annual meeting, Chicago, Ill.

May, 1954

- 12-14—CATHOLIC PRESS ASSOCIATION—annual convention, Chicago, Ill.

ITEMS OF INTEREST

Death Claims Eldest Member of American Hierarchy—Bishop Busch

Bishop Joseph Francis Busch of St. Cloud died on May 31 following a heart attack. He was 87 years old and had been 63 years a priest and 43 a Bishop. His Excellency is survived by two brothers and a sister.

Bishop Busch was born in Red Wing, Minn., on April 18, 1866, and lived to be the eldest member of the American Hierarchy. He was educated at Sacred Heart College, Prairie du Chien, Wis.; the University of Innsbruck, Austria; and the Catholic University of America. He was ordained at Innsbruck in 1889 and consecrated Bishop of Lead on May 19, 1910. He served as head of the Lead Diocese—now the Diocese of Rapid City—until his appointment in 1915 as Bishop of St. Cloud.

May his soul rest in peace.

Bishop McEntegart Becomes Rector of Catholic University

The Holy Father has named Most Rev. Bryan J. McEntegart, Bishop of Ogdensburg, N.Y., to be Rector of the Catholic University of America. The announcement was made by His Excellency Archbishop Amleto Giovanni Cicognani, apostolic delegate to the United States, and Archbishop Patrick A. O'Boyle, of Washington, chancellor of the university. The appointment brings a second graduate of

this pontifical university in as its head. Bishop McEntegart becomes the eighth rector, succeeding Bishop Patrick J. McCormick, who died on May 18.

His Excellency has been Bishop of Ogdensburg for ten years and prior to that has held high administrative positions on the diocesan, national and international levels as well as teaching at Fordham University School of Social Service. Bishop McEntegart has served since 1943 as Assistant Episcopal Chairman of the N.C.W.C. Legal Department, and is also secretary of the executive committee of the National Catholic Community Service, and a member of the board of directors of the United Service Organizations.

The new rector was born in New York City, January 5, 1893. He was ordained to the priesthood in 1917. He took graduate studies in sociology in 1918, and has been outstandingly active in the field of charitable and social work. He also holds honorary degrees from a number of prominent colleges and universities and citations from others.

Congratulations and best wishes are extended to Bishop McEntegart.

An Auxiliary for Tucson

The Diocese of Tucson now has two bishops. Monsignor Francis J. Green, vicar general of the Diocese,

was recently named by His Holiness Pope Pius XII to be Titular Bishop of Serra and Auxiliary to the Most Rev. Daniel J. Gercke, Bishop of Tucson.

The Bishop-designate is 42, having been born in Corning, N.Y., July 7, 1906. He was ordained in 1932 by Bishop Gercke. Then followed an assistantship at the Tucson Cathedral parish, pastoral assignments from 1934 on, and a number of diocesan posts.

Our best wishes to Bishop-elect Green in his new duties.

National Catholic War Council Records Now in Microfilm

The National Catholic Welfare Conference has transferred to the Catholic University of America, Washington, D. C., many records of the National Catholic War Council (1917 to 1919). They are now kept in the University's depository of source material on American Catholicism, and have been put on 3,000 feet of microfilm.

The records include the listing by parishes of Catholic servicemen in World War I from every diocese in the United States. These parish listings were assembled by the National Catholic War Council and until recently were in the custody of its successor, the National Catholic Welfare Conference.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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